ROSS ROADS

VOLUME XXVIII May, 1953 NUMBER 4

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

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FOUR YEARS OF RURAL CHURCH JOURNALISM

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he Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

THE OBJECTIVES OF THE R. W. F.

. To promote the interest of the whole Church in developing an effective ministry to town and country areas.

2. To increase fellowship among rural workers and those interested in rural community life; and

3. To aid the National Council in its program and its service to rural workers.

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EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The eighth provincial representatives of the Rural Workers' Fellowship*

EDITORIAL

Did you ever try to define *fellowship?* A group of RWF'ers tried to d just that recently when they met at Roanridge to map plans for the futur of CROSS ROADS and the Rural Workers' Fellowship. The conclusio was that fellowship is difficult, almost impossible, to define or describe. Ye we all know what it is. It is an *esprit de corps* that exists where two or mor persons are involved.

What a difficult task indeed to put our fingers on the things that reall make for fellowship in the Rural Workers' Fellowship. It is not an eas thing to do to try and "sell" something intangible. It is like trying to peddl "love" on the street corner. However, those who are active in the Rura Workers' Fellowship know and feel that bond that exists among them. The know that they are having prayers offered for them as they in turn are pray ing for others. Each R. W. F. member receives the rayer Cycle in whic that member's name is written. One day each quarter several hundre persons are kneeling in prayer before the throne of God asking His riches blessings on that member. Can a greater expression of fellowship be show than through prayer?

We said that a meeting was held at Roanridge recently to plan fo the future of this journal. Portions of two days were devoted to nothing bu that. Many excellent suggestions came out of the discussions. It was agree first of all that the editor of CROSS ROADS and the President of th Rural Workers' Fellowship should not be the same person. We are no in the process of finding a person who is qualified to handle the journal an one who can really make CROSS ROADS what it is intended to be.

What actually is the magazine attempting to accomplish? There ar perhaps as many ideas here as there are members of the R. W. F. I think we can all agree that it should be informative. Workers in town an country areas of the Church want to be kept up to date with the materia available to make for a more effective ministry. They want to know wha others are doing. Perhaps someone has just the answer to a particular prob lem confronting us. It is our desire to continue to present case records o successful work.

CROSS ROADS should surely inspire us all. It is our desire to wan to serve God and to work to spread His kingdom here on earth. If in som small way we of the Rural Workers' Fellowship can bring about greate service through the pages of the journal then a good part of our fellowshi will have been accomplished.

USE OF RADIO IN TOWN AND COUNTRY

By MALCOLM BOYD

Church Divinity School of the Pacific

Use of radio in town and country areas offers particularly good opportunities right now. In urban centers emphasis is entirely too much upon TV. The job that radio can deliver is overlooked in cities where TV is squarely in the spotlight. In smaller locations, however, where TV is not yet entrenched . . . or, at least, is far removed from the production centers . . . radio can still be seen in its proper perspective.

Before entering the Church Divinity School of the Pacific in September, 1951, I had been active in TV production in New York and Hollywood. However, prior to my work in TV and in radio in these principal production centers, I had started out doing small-station radio work in Tucson, Arizona. Tucson has grown by leaps and bounds since that time and now it finally has television, too. But in those days Tucson was a much lazier place than it is now; TV was unheard-of; and, in my work at radio station KVOA, I was "Jack of all trades," running the panel, announcing, spinning records, typing reports, answering phone calls and, finally locking up the station after the midnight sign-off, which I also handled.

On the basis of my Tucson radio experience, I have a good idea of radio and the opportunities it offers to churches in town and country areas.

There is always an amount of "canned" material, made available on a national basis in the form of recorded and transcribed programs. But what is of paramount interest in a fairly small area is something done locally. Local names, local people doing something on the radio . . . this is of real interest.

This factor offers a church in such an area a vital opportunity to round up certain creative parishoners, put together a 15-minute or 30-minute radio show, and offer it to the local station or stations. One good idea would be to work out a 30-minute program based on classical music selections. Whoever wrote the script would point-up these connotations, but avoid being "preachy" about them. The best religious program on the air will always avoid the obvious tag of 'religion." The reason is simple: a program that is advertised as religious will attract the churched and those who do not need to be reached nearly so much as the unchurched and even anti-church people. Yet the latter will turn the dial away from an out-and-out religious program. If they can be attracted by good taste, surprised by honest entertainment or good instruction and then made aware that they are listening to a religious program, they will almost invariably be delighted and tune-in again. But the unchurched do not represent a captive audience for a religious radio show. The tag will scare them away. Therefore, we will not use the tag. This does not mean we will water down what we have to say; but we will say it expertly, and we will slant it toward the unchurched. This means, in non-

"THE HARVEST IS GREAT"

By VIRGINIA B. GESNER

—Mark 5:34, 10:52; Luke 17:19, etc.

As a woman worker in the Rural areas of the Missionary District of Idaho I find that many, many and various duties fall to the lot of such a worker. Certainly there is no opportunity to be bored, or discontented, for at all times there is so much to be done that one's only concern is oh, if there were only more days and weeks in the year.

Actually, to set down on paper the various types of work I am called upon to do, is extremely difficult. For I seem to be all things to all people in whatever assignment I am working. During the winter months, my Bishop usually places me in two different areas, for around four months in each place. These places often are the small towns of around 1500 to 2000 population, true shopping centers for the rural areas around about. Sometimes there is an over-worked vicar trying to keep up to three of these places in pastoral care and Sunday services, or there is no priest in charge at all. My job usually is to build up or start a Church School, and other youth organizations in the mission; instruct classes for confirmation; and often times act as truoble shooter.

Idaho has such varied topography and distances are so vast between stations that with the pitiful few clergy to cover the ground and an over-worked Bishop, the woman worker comes into her share of helping to assume the over-load.

Some of the towns are on the desert and serve areas where potatoes and sugar beets are the main harvest; others are in cattle and sheep country; and still others, in mining and timber country. There is nothing static about Idaho mission stations. One can have almost any sort of type of rural activity in its set-up. We do have more migrants in the desert places, than we once had; but I move about so much myself, I do not have time to work with them. However, several of our vicars do have the opportunity.

During the winter months and while I am working in the towns, I try to carry on a Correspondence Church School and send out "Home Prayers" to women who are isolated, students away from home and boys in the service. This school does not get the attention it deserves; but I try to keep up with its demands in sending out lessons and papers to the children, as well as keeping up to the Holiday seasons with personal greetings to them. But this is the neglected child of my duties, due to the circumanstances under which I live.

Also during the winter months, I am on call as "consultant" in Religious Educational problems in various of our missions, and spend from one to three

ays in missions or parishes, who want to know more about curriculum, or how develop worship services for church schools and youth groups. Sometimes is more or less a "bull session" on the general problem of being without vicar, and how to carry on the educational work of the mission. There re many such calls throughout the winter. And I find the wonder of it all , that young married people are deeply concerned about their children's edu- ition, and they too want to learn more themselves.

Sometimes I am even called in on interdenoinational needs, such as aching in an Institute for a week or three days, on Christian education ethods and curriculum; or to help plan interdenominational Vacation Bible chools. These have been most interesting and a good spirit of inter-church operation is shown each time. So much for the winter months.

In late March, I begin to visit areas where I have held previous Vaca- on Bible Schools, and begin to line up the summer schedule. I usually hold om five to eight VBS in rural areas and in one or two towns. However ost of them are in the ranch areas and are held in little one room school uses. The children come from about five to 15 miles around; and as I go ong the country roads, I pick up ranch children who often times have alked a mile or more to the gate. How they count on my annual visit, and hat wonderful young folk they are!

Often in the search for a spot to hold the VBS, I find in the villages 500 or more, sad little Episcopal churches that speak of a better day, when ere was someone to minister to the spiritual needs of the town folk. These urches are grim reminders of too few ordained men to carry on the work arted many years ago.

These rural folk are well educated for the most part, and many have had om one to four years of higher education. They are solid Americans, with eir families stemming back to our brave pioneer families who settled the west hey are brilliant people, and their family life is still intact and untouched the more sophisticated way of family living elsewhere. The isolation of any of the people on their ranches, makes them dependent on each other, d there is a wonderful bond of united family life that is beautiful to behold.

At this writing, I am stationed in a little village of 250 souls, called uneau. It is down on the floor of the Snake River valley, and is great eep and cattle country. Here is a perfect example of the old fashioned nily life. Ranches are kept in the family, the brothers bringing their wives share in the ranch life of the parents, the daughters having their husbands

buy surrounding lands adjoining the parents, and all working for one pur pose. When one of the family has a birthday, there is no need to invite out siders; for when the clan is gathered there is a huge party within their own family unit.

This family-as-a-unit idea is a great starting point for the revival of the church's work here in this valley. And that is the way it is working. Abou three families make up the personnel of the church school and youth group but that takes in fathers, mothers, cousins, in-laws and all the family tree from the mother who has raised her family and brings the grandchildren, t the young mother with her pre-school chidlren. Many of these families repre sent the "remnant" of work done in the valley in the early 1900s, and on finds that the Episcopal Church did a fine bit of work in this cattle count many years ago. The church is being revived here; and tho the town i small, the surrounding country is full of families, just hungering for th services of the church.

I think one of the most heartening things about rural life in Americ is this closeness of family living, and sharing of experiences. Here is indee fertile field for the church, for one already has the family unit with whic to start. The opportunity and its reward are indeed great, for the gratitud and eagerness with which the adults as well as children show towards any thing that is done for them is rich in its sincerity, and speaks well for th future of America. If rural America is deeply God-conscious, and does some thing about it, we have little to fear. But the laborers are so few.

A woman worker has to be quite a pioneer herself, for many times sh finds herself in a community where she must live rather crudely—build he own fires, carry water from wells, and exist as the people of the communit once did. For there is no place to live many times in the smaller communitie such as Bruneau. I lived ten miles from town in an old CCC camp when first came out here, and it was rugged living. But, as I came to know th people, I found modern quarters in the basement of a ranch house, fou miles from the village. Sometimes we live rather comfortably in nice motel and even hotels, tho the average small town hotel is not a very comfortab spot. The motels are high in rates, and one's salary is spent on just tryin to live. Should one of us settle down too comfortably and think this was th life, along comes an assignment that routes us out of our physical comfor One is reminded that she is working in the Vineyards of the Lord, and tha the "Harvest is great, but the laborers few."

To conclude my story of work in rural America, I enclose this poem inspired by the hymn, "Greenlands Icy Mountains." Here it is:

From Salmon's towering Mountains,
To Boise's sage brush plains;
From Upland Range to Town-site
The work of God goes on.
From many a children's clamor
For church schools of their own
Come missioners to aid them
To know God's perfect Home.

The Wilderness surrounds them
Fat cattle stand in vales
And shepherds tend their bands
In lonely sage brush land.
Whole families seeking God
Their hungry spirits crave,
And workers of the sod
Need love their souls to save.

Then on you rural workers
Speed your way to them,
And help rebuild their churches
That rot and mould condemn
O, help these pioneers
Who till the fertile land
And give them God's own blessing
Thru toil and loving hand.

Virginia B. Gesner
Bruneau, Idaho
March. 1953

We have presented only a few ideas of our own. We want yo thoughts, too. Without them our fellowship is not complete. We wou like to have your comments through a feature we hope to incorporate these pages, namely, a section devoted to "Letters to the Editor."

We are pleased as punch to announce the new Book Review section th time. The Rev. William B. Spofford, Jr. is the new book editor. We ca think of no one more qualified to take over this feature. He not only h reviewed several books related to the town and country field, he has give the titles of several volumes recently acquired by the National Town-Cou try Church Institute at Roanridge.

It can now be announced that the annual meeting of the Rural Worke Fellowship will be held in Minneapolis, Minnesota, in November at th time of the National Convocation for Town and Country Church. Th details of the meeting will be sent you shortly. Persons wishing furth information about this meeting may write to Dr. William V. Dennis, Divisio of Town and Country, 281 Fourth Avenue, New York 10, New Yor We would like to see the Episcopal Church well represented.

Would you like to see the publication, The Newsletter, resumed? W can do so only if you will help us. It is the opinion of most of our membe that the Newsletter is a real asset to the Fellowship. We want to know wha you are doing in your local situation. How about putting us on your mai ing list and sending us your church bulletin. Also speak to the editor of you diocesan journal and have him put us on his mailing list. From those tw sources we can get some idea as to the town and country work going on i our Church.

Rogation

Many congregations will be observing the Rogation Days with speci services. Some are using the service "Cross and Plow," which may be ob tained from the office of Division of Town and Country of the Nation Council. Many clergy are adapting the service to fit their own peculiar ci cumstances. Rogation, the season when we ask God's blessings upon th seed, the soil, the family, the livestock, and the crops, is of special sig nificance to the R. W. F. That is Rural Workers' Fellowship Day! W know you wil be praying that Gold may send laborers out into His harves

P. S. Most of this has been written on an airplane at a height o 9,000 ft.!"

theological language, of course. It also means without the least trace of self-righteousness, of course.

A good 15-minute show, which could be written and put together by few creative parishioners after studying a couple of textbooks on radio programs, might be a program narrated by the clergyman or by a talented layman in the parish, using a script dealing with effective use of fine poetry and prose, backed by selected record selections. Another idea for either a 15-minute or 30-minute show, a discussion program, based on vital current questions, using a panel comprised of selected lay-people from the parish, and selected guests from other churches and from leading local business institutions, labor unions and schools.

The above suggestions only serve to scratch the surface of the possibilities in the local radio field in a primarily rural area. A station will generally welcome such suggestions because programs produced by churches and church-groups would come under the "public service" category. Stations have to feature a certain quota of "public service" shows in order to justify continuation of their licenses under the Federal Communications Commission.

There are a few "do's" which should be strictly observed. Do be as professional as possible in preparing and presenting a radio program. Do avoid a religious tag, as much as possible, and do avoid being preachy; use examples, use subtlety, use implication as devices. Do arouse enthusiasm, among the participants in the program chosen from the parish and among the radio station personnel; this is not to be a dead-head offering but a vital, live contribution which is colorful and interesting. Do be of real "public service" to the parish and to the whole comunity; get aroused if it is a public discussion type program. Do pray about the development and planning of the program and do offer it to the glory of God instead of to the glory of the clergyman or to the glory of the laity or to the glory of the lay layman.

* * * *

"YOUR FAITH HAS MADE YOU WELL"

MARK 5:34, 10:52, LUKE 17:19, ETC.

By HENRY F. DOBYNS

Among rural peoples of the world, the most important function of their church is often curing. The European or American city dweller is often slow to realize this. He is accustomed to having doctors available at the ring of a telephone, to hospitals located a few blocks—only minutes via public transportation—away. He finds a miracle-drug dispensing pharmacy on every other corner. So he has a hard time seeing things from the viewpoint of people living in country areas where manifestations of Western

medicine are not available. The urbanite tends to underestimate the vit role played in such rural areas by curing institutionalized in the church. H is apt to smile patronizingly at such "picturesque" expression of "folk beliefs.

Yet curing practices of city and country both arise out of identic psychological drives. Only the expression differs. All people feel the san need for good health. Anyone acts to remove any threat to his health whic he perceives. His motivation is not necessarily illness as doctors defi physiological sickness, but his belief that his well-being is in danger.

The ordinary city denizen of the U.S. or Western Europe, at leas relieves his anxieties by recourse to practitioners and equipment of moder medicine. However, these are not always available to the person outside city who sees his health endangered. But, driven by the same psychologic compulsions as the urbanite, the rural person must relieve his health anxieti in other ways.

In most of the world, the main alternative to relief of health anxieti by modern medicine is their relief through curing institutionalized in th religion of the people. Since the human body is marvelously recuperative, can recover from approximately 80 percent of its real physiological ailmen without medication or a doctor's ministrations. And, as any threats to healt defined by people are not physiological at all, the actual proportion of cur achieved without modern medicine is very high. Individual anxieties are ofte relieved better by a prayer than a pill, because the de-personalization of med cal practice creates new anxieties in the patient untrained in "scientifi beliefs and thought habits.

Thus differences in curing practices in urban and rural areas are n due to any fundamental differences between city and country people. Th are caused by variations in the availability of doctors and medicine due geographic or economic isolation, and by differences in training and resulta belief.

In the United States itself are societies whose members' first defen against health anxieties is religion. A discussion of one of these may he clarify the generalizations above, and focus their application to rural chur work.

The Papago Indians live along the Mexican boundary between t Arizona cities of Tucson and Ajo, about 135 road-miles. Their adob homes are scattered over desert valleys more than 100 miles north of th border. In all this Indian territory there is no hospital. One doctor is em ployed by the U.S. Indian Bureau at Sells, headquarters of the Papag Indian Reservation. Such roads as exist converge here. From Sells it is 6 miles to a small general hospital near Tucson for Papagos. It has a physicia nurses and minimal equipment. Except for medications kept on hand by t doctor at Sells, there is no source of medicine in all this area the size of t state of Connecticutt.

What does a Papago do when he feels badly, thinks he's coming down ith something? He has several choices. He may, of course, consult the octor in Sells. If the patient is young, had several years schooling, is a eteran, is employed by the Indian Bureau, is Protestant, and lives in Sells, r nearby this is his most likely choice. Such individuals have been trained o hold attitudes like those of most urban people. Their anxieties are best elieved by the doctor.

But few Papagos fall into these categories, although most of the tribe ake such things as broken bones to the doctor. For most ailments, most 'apagos call in an Indian curer or make a vow to St. Francis Xavier to per- orm certain duties if the saint sees to their recovery. The patient may do oth. The choice depends partly on the nature of his complaint. Some diseases ave specific causes, such as contact with an owl, a horse, a dead enemy's ody. These must be treated by specific measures by an Indian curer who nows the proper songs and treatments. Other ailments are recognized roducts of contact with non-Indians and must be treated by non-Indian ethods. In these cases, an appeal to St. Francis, or some other curing saint, usually in order.

Even if an Indian curer has been called, he may diagnose the ailment s one he cannot successfully treat, and prescribe intercession with a saint. 'he methods may be combined.

An appeal to a saint is not one-sided. To Papagos, as to most Indians f the American Southwest, prayer is the compulsive word, as Dr. Gladys eichard puts it. The vowing Indian promises St. Francis certain things in eturn for his cure. He will carry out his bargain, for he knows that if he oesn't, the saint will visit upon him punishment worse than his original omplaint. Conversely, the Papago's completion of his part of the compact oligates the saint to grant his petition.

The most usual obligation incurred by a supplicant to St. Francis is a lgrimage to the Mexican town of Magdalena. This town 60 miles south of ie international boundary is named after St. Mary Magdalene. But it is the oal of pilgrimage because of the miraculous recumbent image of St. Francis its church. The Papago supplicant has in mind not more than a vague otion of St. Francis Xavier the Asiatic martyr—his relationship is with e miraculous *santo* in Magdalena.

This miraculous *santo* is the focus of a much greater circle of believers an the Papagos. To his *fiesta* come many thousands of Spanish-speaking lgrims from Los Angeles to El Paso and beyond, from north of Phoenix south of Guadalajara. For this St. Francis is the miracle curer of all orthwestern Mexico, just as the Virgin of Guadalupe is for Mexico's central ateau. And many Mexicans and Mexican-Americans, even though they ve in cities, are as isolated from modern medicine as the Papagos by bar- ers of language, culture, and economics.

For thousands of Papagos, this *fiesta* is the high point of the year. It

means more than Christmas, New Year and the Fourth of July together They come by bus, truck or automobile, in wagons and on horseback, ever on foot if they have vowed to do so. Immediately on arriving at Magdalena, they go to the *santo*. Scores of bars selling liquor without regard t Indians from a nation which denies its Indians citizens the right to get drun fascinate. Delicious aromas waft from brush covered cafes along the streets Bright jewelry glitters in the *plaza* shops, bulging with cheap clothes, boots saddles, dishes, and thousands of desirable items. But every Papago goes firs to St. Francis, pausing only at the stands clustered about the stately whit church like bees on a lily to purchase a candle for the saint, or some ribbon to be blessed.

The Indians join the long line of worshippers waiting to see St. Francis They carry household religious pictures and statutes to be blessed by th priests and pressed aganist the *santo*. They bring their children to touch th *santo* and receive from him good health. They have their little *milagros*— silver reproductions of body parts—ready to pin to the clothes over th *santos* so he will heal the corresponding part of their bodies. They brin bright ribbons to press against the *santo* and be blessed by the busy priests t take home. These are worn for protection against sickness by the unluck ones who could not make the pilgrimage this year.

Patiently the Papagos advance along the file, until they can touch th *santo*. Shyly they mutter their prayers, asking new favors, or reminding hi they are fulfilling their vows. If they can lift the *santo,* they know St. Franc will favor their petitions. If they cannot, they know they have sinned.

After visiting the *santo,* the Papago parents may see about getting the children baptized, or sometimes confirmed by the Bishop of Sonora. This irk the U. S. Franciscans—mostly city men—trying to bring the Papagos int the fold of the urban-oriented U. S. church. But the Bishop of Tuscon ha little leniency for curing. The understaffed Mexican church, by necessit if not choice, allows its people to satisfy their psychological needs for assu ance of good health within the church.

Perhaps it is closer to the church of Christ. Certainly it was no accide that so many of his miracles were healing. The psychological needs of peop today are the same as they were in His time. He well understood the nece sity for a church to quiet its members' anxieties about their health.

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TOWN AND COUNTRY versus TOWN AND TOWN

By THE REV. ROBERT HALL
Diocese of Arkansas

Rural work in the Episcopal Church has been dignified with the ter "Town and Country". Although it is a phrase vaguely reminiscent of statio wagons and the country club crowd, its deeper meaning refers to the co

unity concept as embodied in the theories of evangelistic strategy now cur-ent. Town and Country reminds us that parish limits and city limits need ot be identical, it points up the bond between farmer and townsman, it ies to do in the realm of religion what the phrase "trade area" does for ommerce. But the term is mis-leading, its represents a hope rather than a ct. Neverthless, it is not the designation of our Rural Work which needs anging, but the strategy which guides the work on the Diocesan and rochial levels.

Rural strategy as it has come to flower in the Rural Worker's Fellow-ip and as it is promulgated by the Rev. Clifford Samuelson through the ivision of Town and Country at "281" is excellent and commendable. he training given theologs and clergymen at Roanridge and other insti-tes offers the best available information to men who wish to serve in rural storates. But those of us who are engaged in rural work sometimes tend become blind to the fact that the overall strategy of the Church permits ry little Town and Country work to be done. The men who got a taste rural life at Roanridge, who ran a tractor. milked cows, and conducted rveys among the farm folk of Platte and Clay Counties find themselves signed in their own Dioceses to the county seat. And they usually are put charge of missions in two or more county seats and end up by driving at gh speed through the farm lands in which they hoped to work, travelling om one small town to another.

Ministering to a small town mission or parish is rural work. Since the lt Lake City conference in 1950 work in any town under 10,000 is con-ered rural. But it is not town and country work. Usually, with clergy rce, our Bishops are forced to assign several small town Churches to each ssionary. He then becomes a town and town worker. His task is rural in at he often deals with agricultural communities but it is not town and untry because he has no time to get out, and deal with agricultural workers. s work is rural in that he must face all the probems of the small Sunday hool, small Woman's Auxiliary, small choir, low budget and other things ociated with open country Churches—but—it is not Town and Country rk.

In Town and Country work as this writer understands it, a small rish or mission in the community center has linked with it chapels or wor-pping groups in each of the open country neighborhoods which surround it. this way, farm and non-farm people outside of incorporated towns receive benefits of a trained ministry and the village Church has added to it fficient strength to enable it to become self-supporting. But while there are 28 Episcopal Churches in towns of less than 2500 population and 3777 towns under 10,000, only a small proportion of these churches have resi-t clergymen. And most of them are tied together in such a way that the rgyman who serves them becomes a sort of motorized circuit rider. The

only thing the towns in such yoked-fields have in common is the small nur remains on the non-resident end of a circuit, self-support is only a vag dream, and working among the farmers an impossibility.

Recent Diocesan surveys have shown that where three or more tow are covered by one man, membership in the Churches does little more tha hold the line. When two Churches are covered they grow until a separa clergyman can be assigned to each. In communities large enough for th to happen a small self-supporting parish often results. But as long as a missi ber of Church people in them. And the clergyman who serves them has time remaining to him to do the intensive farm to farm visiting which is integral part of town and country work.

Where the yoked churches are open country churches located in neighbo hoods of the same village community, their forces can be combined. B where they are separated by fifteen to fifty miles, their attitude toward ea other in regard to the clergyman they share is more likely to be jealous th helpful.

In view of all this, there are one or two suggestions which might made as to policy on the Diocesan level. A great difference exists betwe the decision to send an itinerant clergyman to a town to bring the sacr ments to Churchmen there and the decision to establish a mission in a tow with a view toward growth and eventual self-support. In most Dioces missions which receive Diocesan aid are expected to work toward the d when they can take over their own financing and make their contributi toward helping other missions. But in many places missions exist that have either the intention or a very good chance of becoming solvent financial Some have been missions for 150 years and that in places inherently capab of substantial growth. Such missions should be considered mission statio should be tended regularly but not necessarily weekly by circuit riding cler But much of the time and energy now devoted to such places could profitab be channeled into Town and Country parishes built around worthy missi churches in very small towns. Some of these places are still missions becau they never had enough attention and because the farm folk around th have never been brought into the picture.

There are more Vicars and Priests-in-charge in Rural Work than th are Rectors. It might be well for all concerned if missions which are on sustaining basis could be assigned to Rectors of well organized parishes. would undoubtedy be profitable to the pastoral efficiency of our missionar if they needed to serve only one charge. If that charge were extended include the nearby country and its hamlets, in other words, to be Town a Country work, a full-time job with intimate pastoral contact between Pri and communicant would be created. Let's keep the phrase Town and Coun but let's work for conditions which will allow us to get off the paveme and onto the gravel.

RURAL WORK—THE AWAKENING

By THE VEN. W. F. BULKLEY

Missionary District of Utah

The early life of our land was predominantly small town and country ving. As the pioneers spread ever westward the most imporant thing was their ood supply. Except for the gold hunters and some other small groups the vestward trek was a search for new and more fertile farm lands. The raising f food supplies and stock were the prime motives of the settlers. Farm ealth was real wealth. The Church that accompanied or followed after the ioneer was essentially rural or small town in its program of work and nought. Transportation facilities were largely limited to the horse-drawn ehicle. The wide-spread railway system did not touch the West till after 868 when the driving of the golden spike at Prometory, Utah, gave the and its first transcontinental rapid transportation system. It took till about 900 to gain its fulness of growth. About then came the invention of the nternal combustion engine making possible the automobile and demanding ighways everywhere.

Along with this opening up of the nationwide transportation system ame the growing demand for manufactured products and the industrialism f the nation. This call for manufactured goods changed the nation from farm-centered economy into an industrial civilization. Cities ever and ever arger began to grow as the factories demanded workers.

City parishes became larger and new wealth and increased populations rowded into smaller areas, called for a different type of ministration. City fe demanded a different kind of expression. Leisure time brought about by norter hours of labor called for commercialized pleasures. The bright lights ecame the symbol of the recreation time and life of the industrialized cen- ers. Through the advertising of these leisure-time activities in the papers, nagazine stories and books, people everywhere grew to think that in them as represented the larger, freer and more satisfying life. Country people egan to think of the bright light as presenting a goal to be sought after s most desirable.

Along with this industrialism and city growth came the mechanizing of ne farm and the making possible greater production with fewer farm hands. The call of industry to greater income and fewer hours of labor, the in- riguing picture presented by the city greater fellowship through larger roups and the well advertised pleasures represented by the city lights, rought newcomers in large numbers. The industrializing of the farm eleasing workers drove many into larger centers seeking opportunity for abor in industry.

Industrialism and the crowded life promoted selfishness and a self- nteredness that progressively developed into an ever-growing materialism nat spreading out from the city swept through the small town and country ections.

As our country population lessened through this migration to the ci Church interest lessened and Church attendance fell off because of t growing materialism and the decreasing population. It became ever mo difficult to adequately finance the small town and country Church. The ca for city clergy increased with city growth. The opportunity for servi became ever more attractive in the city parish and more and more of t clergy felt the call leaving ever fewer men to serve the country.

Gradually country churches became abandoned till around 1920 the were thousands of vacant churches of various denominations scattered small towns and crossroads from one end of the land to the other.

On the one hand this meant the country life of our country was beco ing unchurched and a generation or more of young people were growing manhood and womanhood without any form of belief. This gave the ide of materialism, which accompanied the growing industrialism of our li a very fertile soil for growth in those sections which really were the mo favorable for spiritual thinking. The lack of religious teaching in the count developed an indifference to spiritual and eternal values just as the seltis ness and greed of the industrialized cities promoted materialism. Ameri seemed to be in a fair way to lose that spiritual idealism that caused h birth and was, for the first century and more, the fundamental of her grow and development. Worldly attainment was increasingly the mark of succe

The work of our church in the scattered regions and small towns reach the point where many began to feel that the Episcopal Church had no me sage for the country people but was predominently a city church.

For those churches managing to keep open in the small towns it was i creasingly felt that anything was good enough. If seminary graduates we sent by their Bishop to the small town they almost always looked forward promotion which meant being able to get into a larger center or city. T church fabric was allowed to disintegrate. The clergy were either these w were trying to get into more important charges or those older men who t one reason or another had hopelessly drifted downward. Church furnishin replaced by better in the larger parishes, were thought plenty good enou for the country.

While this disintegration was rapidly proceeding in the small tow and country work with the consequent loss of religious faith somewhat of t same import was being made on the city life. In earlier days when country l was dignified and the work of the church was actively present when you people journeyed to the city either for a visit or in search for opportunity work they came from a church group with introductions to the city cler making their contacts and friends through the city clergy and in chur groups. This continually brought new people and energy to the city chur which grew both in size and strength. Accessions to the city churches fr the country were largely responsible for the growth of the city church. Th came the time of the unchurching of the small town and country. With

esident clergy or with the occasional services by an absentee minister the outh in an increasing stream, going to the city went without letters of introuction. Also with the growing materialism and the lessened interest in piritual things the bright lights of the city provided the great attraction nd the newcomers not only made no contact with the city church but were wallowed up by and became an increasing part of the self-centered and naterialistic forces of the city. The country not only ceased to feed and trengthen the city church but furthered the growing indifference to religion, uilding up the materialistic concept of life both in city and country.

Another very interesting by-product of this neglect of the countryside is hat leaving these people who had a background of church affiliation, going ack ofttimes for generations, without opportunity for church attendance nd worship made possible the founding and rapid expansion of those fundanentalistic bodies which have today, taken over much of the small town and ountry.

All this may seem to set forth a very sad picture of the results of the hurch's neglect. It may be only partly true in some sections but in our iddle and far west ofttimes the picture could be painted in even more ismal colors.

In 1920 the Rev. Charles N. Lathrop, D.D., became executive secretary f the Department of Christian Social Service of the National Council. He as one of the most conspicious and outstanding leaders of the church. He eld this position till his death in San Francisco in 1931.

At once he showed his deep interest in the small town and country work. nder him began our work with the University of Wisconsn at Madison. For ears the Annual Summer School brought an increasing number of clergy nd workers into deeper appreciation of the needs of our small town and ountry people and a fuller comprehension of means and methods for work. Many clergy were led to feel that work in a country church was a life's sk rather than just a point of departure for fuller service. It was the redecessor of the summer schools for small town and country workers held so many of our State Colleges like the State College of Washington at ullman and the State College of Oregon at Corvallis.

During this period the Rev. F. D. Goodwin of Virginia, successively become Archdeacon, Coadjutor Bishop and Bishop of Virginia, wrote his spiring and awakening book, "Beyond the City Limits." Also appeared e thought-provoking book by Robert and Helen Lynd—"Middletown."

At the General Convention in Washington, D.C., in October, 1928, nder the leadership of Dr. F. D. Goodwin, Dean Lathrop and a few others Joint Commission on Rural Work was appointed consisting of the Bishop oadjutor of Vermont (the Rt. Rev. George Bliss) the Bishop Coadjutor Ohio (the Rt. Rev. Warren Rogers), the Bishop of Easton (the Rt. Rev. eorge W. Davenport), the Bishop of Kansas (the Rt. Rev. James Wise),

the Bishop Coadjutor of Mississippi (the Rt. Rev. William M. Green), the Rev. F. D. Goodwin of Virginia, the Rev. Val Sessions of Mississippi, the Rev. Paul Engle of Texas, the Rev.. C. R. Allison of Western New York, the Ven. W. F. Bulkley of Utah, Mr. C. J. Galpin of Washington, Mr. R. I. Colbert of Fond du Lac, Mr. Algernon Blair of Alabama, Mr. Dean Vincent of Oregon, Mr. J. S. Whaley of South Carolina.

I give this first Commission in full for their work, backing up the plans and program of Dean Lathrop, laid such firm foundations and stirred up the Church to such knowledge and interest that that interest in the enthusiasm for rural work has continually grown like a snowball rolling down hill. Also most of these, appointed for known interest in the knowledge of this phase of the church's work, were through the next years the leaders in their several fields and the inspirers and trainers of others.

Under the leadership of this General Convention Commission on Rural Work, committees and commissions in all the eight Provinces of our Church were appointed. These co-operating with the Joint Commission made considerable advances. The Province of Sewanee became especially outstanding in its study of and approach to the rural need. In the Province of the Pacific, the Bishop of Eastern Oregon (the Rt. Rev. William Remington) was chairman as long as he remained in the west. At his home a study conference was held for the rural clergy each year, giving much inspiration and leadership in the work. When he was called to Pennsylvania the Ven. W. F. Bulkley, who from the beginning had been secretary of the Provincial Commission, took over the chairmanship. Our work was so effective that a few years later when we wished to hold a Rural Conference in Fresno in the District of San Joaquin, Bishop Sanford said, "Come when you wish. Any group that has been able to wake up the Church of the Province as you have can have anything they wish in my district."

In 1926 the Rev. Harrison W. Foreman was appointed to the post of Secretary for Rural Work in the Departmetn of Christian Social Service of the National Council. His loving and loveable personality added to his deep knowledge and interest in the rural field made friends for himself and his program everywhere and thus he was able to rapidly and constructively expand the developing interest in small town and country work. He traveled extensively in the interest of his work and in the four years that he held the position built strength and enthusiasm in the rural field.

As Dean Charles Lathrop was on his way to San Francisco in January 1931, he made a stop-over in Salt Lake City for a conference with Archdeacon Bulkley. It was a very memorable visit and we spent a long period discussing plans for further development of the rural work. Dean Lathrop had contracted a rather bad cold on the train and, though he promised to take good care of himself, he was unable to shake off the cold and when in San Francisco he had to go to the hospital where he developed the pneumonia which caused his death.

After the General Convention in Denver the next fall the Rev. Goodch Fenner, who later became Bishop of Kansas, at the request of the Rev. ankin Barnes, Chairman of the Department of Social Service of the ational Council, accepted the position as secretary for rural work.

It now looked as if the Church was taking her responsibility for rural vakening had come. A series of faithful and devoted leaders had bui' rcups of fairly well trained and very enthusiastic workers in most parts of ctivity seriously and was ready to build towards a brilliant future. The ur Church. We seemed ready to meet the problem. The Rev. Goodrich enner wrote and published a thoughtful handbook for the work. The hopes f the few in the second decade of this century seemed becoming fulfilled most beyond belief. They and others under devoted leadership of Lathrop, oreman, Barnes and others seemed to see their plans taking root ready with ie new leadership, so able and interested, to spring into fuller growth.

The Rev. Val. Sessions had been publishing the Rural Messenger for me years and through his personal effort and devotion, building up a very nsiderable following of interested workers.

All semed awake and ready for an advance that would take our church lly into the rural field and build towards a well integrated work where the urch in the city and the church in the country beyond the city gates workg harmoniously together would build so as to fully care for all bringing the neglected fulness of spiritual knowledge and comfort. Now the church the small town would have a worthwhile ministry doing a worthwhile sk and giving a full faith to the country people. At the same time feeling ie comfort and strength that comes through knowing that he held a dignified id respected position. Now those who, as the mechanizing of warm work educed the number of workers and increased the productivity of the farms, ft the scattered places for work in the developing factory life of our cities ould come from a church home with church letters into church life.

Then came the depression with the resultant financial cuts in the propriations to small town and country work, with the financial cuts in ie work of the National Council. The Rev. Goodrich Fenner had to resign id no one could be appointed to succeed him at the present. The work was ithout leadership and without means of advance.

Yet the Church was awake to the need. The surveys had been made, ans and methods were ready. Many devoted men were in the field workg who, in most cases with much sacrifice and hardship, continued their ork. It was not destruction but simply a period of rest with the church aiting but ready for advance when the opportunity should come as it soon d when in but a few years dwindling fears and better times once more ought increasing income to the church.

We could impatiently wait well knowing that the awakening had taken ace—the CHURCH WAS READY.

WORK AMONG THE ISOLATED AND BLIND IN THE MISSIONARY DISTRICT OF SPOKANE

By DEACONESS CHRISTABEL CORBETT

The Mission of the Good Shepherd, under the care of the Rev. James A. Palmer of Spokane, Washington, is a ministry to scattered church people of the Missionary District of Spokane who are not within reach of organized parishes or missions. The work done by Father Palmer is entirely voluntary and is a labor of love in the name of the church.

Compelled to retire from active parish work because of a damaged heart in 1930, he has in the intervening years managed to work out a mode of ministry which can be carried out from the desk in his study, and the number of souls ministered to compares favorably with the number under the care of many active clergymen, though the work is done of necessity by way of the United States mails.

The work of the mission falls into three divisions, the work with adults, the church school by mail, and work for the blind.

The adults receive the Forward booklets, notes on personal religion, Christmas and Easter letters and pastoral correspondence. There is a steady flow of personal letters, frequently in response to requests for guidance in dealing with problems of family relationships.

The church school by mail is entirely cared for by Mrs. Palmer, who receives a modest stipend from the district for her work. The present enrollment of seventy-four places it among the larger schools of the district. The ages covered range from infants who are enrolled in the Guild of the Christ Child to boys and girls in High School. Some of Mrs. Palmer's earlier pupils are now grown up and married and now are asking for lessons for their children. One of her problems is the finding of good curriculum material suitable for use by mail, and she is looking forward to the day when our National Department of Christian Education is able to supply courses designed for this use as part of the New Curriculum program. In the meantime the national department's recommended "interim" materials are used supplemented by materials published by the General Board of Religious Education of the Church of England in Canada and by Mrs. Palmer's own "helps" which accompany some of the courses. I have been in touch with some of the children using the courses and find parents and children very appreciative.

Through these two departments of the mission two hundred and fifty homes are reached and as both Father and Mrs. Palmer have a genius for establishing friendships the people feel that they have a pastoral relationship with them. Baptisms are arranged for with the nearest clergyman; confirmation is prepared for and arrangements made as to the time and place for the presentation of the candidate to the bishop. Mrs. Palmer has a scrapbook in which are kept snapshots and notes about families and individuals and

there is a spontaneous personal correspondence between pastor and people. As opportunity offers their people call on Father and Mrs. Palmer when they come to Spokane, which is a testimony to the personal nature of their work.

The moving spirit back of the mission's work is the desire that none of the church's children should be left unshepherded by reason of being a distance from church centers. It should be noted, however, that this work contributes to the building up of parish and mission strength. Families move from the country to communities where we have congregations, either in the District of Spokane or in some other diocese or district. When this happens every effort is made to notify the clergyman in the field and to see that the family or individual is welcomed into the fellowship of the congregation. An instance of this occurred recently. A mother who had raised her children in the church with the help of the Mission of the Good Shepherd wrote Father Palmer that her daughter, who had married and had two children, was now living within reach of one of our missions. The daughter had been confirmed at the Cathedral after being prepared by correspondence a number of years ago and her husband was now interested in being confirmed. Father Palmer informed the clergyman in charge of the mission with the result that a family of four has found a church home and the mission correspondingly strengthened.

As more dioceses are undertaking to look after people in outlying spots there is an exchange of information about those moving from one diocese to another. Father Palmer has recently welcomed a newcomer from the Diocese of Olympia to his flock, welcomed her by letter and asked the nearest missionary of the church to call on her. This practice should reduce the number listed on annual reports under "domicile unknown."

The work which Father Palmer does for the blind is another fruitful endeavor. Realizing years ago that blind people suffer from a type of isolation even when living in the larger centers of population, he undertook to learn to write Braille so that he might be of service to them. Never one to undertake half-measures, he both reads and writes it and (I can tell you this, he wouldn't) is considered one of the best transcribers in the country. Not only this, his deep interest in the work has inspired others with the desire to do the same work so that he has been able to train eleven other seeing persons who are now certified transcribers and has fourteen students now working toward certification. He feels assured now that the work will go on when the time comes that he will have to give it up.

This group of certified transcribers works as the "Northwest Braille Service" and is a unit of the National Braille Press which has its headquarters in Boston, Massachusetts. They receive assignments of work from the Boston office as well as working directly to meet local needs as they arise. The gretaer part of the work is the transcribing of textbooks for blind

students who are working hard to complete their education. One student helped in this way was able to get his Ph.D. degree from his university and become a teacher in the same institution. Another man, training to be a masseur, was helped by the transcription of a textbook on anatomy. He is now a practicing masseur. The work is non-sectarian in character, both as to the people doing the work and the people served, and both workers and beneficiaries are scattered beyond the boundaries of the District of Spokane. The material transcribed ranges from the philosophy of St. Thomas Aquinas in French and Latin to telephone directories and cook books. All of it is material which is not available in commercially printed Braille.

One of the most recent developments comes from the requests for help from mothers of babies born blind who wish to learn Braille in order to be of help to their children. Another is the teaching of Braille writing as occupational therapy for a victim of poliomyelitis and for another who is a diabetic and rapidly losing her sight. It is a type of work in which one who is incapacitated for many activities may do something of real and vital service for some one else and in the doing of it be benefited not only mentally but physically.

When the Mission of the Good Shepherd was started the costs (apart from the stipend paid Mrs. Palmer for her work with the church school by mail) were met by a modest item in the District budget for the Forward booklets, stamps and stationery. At present the stipend and the cost of the Forward booklets are still cared for from district funds but all other expenses are met from the offerings of the people served, contributions from the branches of the Woman's Auxiliary over the district and (this is true particularly of the work for the blind) contributions from individuals, personal friends of Father Palmer who are happy to have a share in the fine work he is doing.

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PAROCHIALISM IN MISSIONS

By THE RT. REV. WILLIAM F. LEWIS
Bishop of Nevada

By the Rt. Rev. William F. Lewis, Bishop of Nevada

"Did you hear that Matthew's-by-the-Counting-House has built a new cloister costing $10,000?"

"Just another instance of a wealthy city church that can't see over three blocks in their own town. It is shocking parochialism! Think what we could have done with that much money in rural missions!"

So we Town and Countrymen are apt to comment as we read the Church papers,—thankful that, with all our problems, the very missionary character of our work requires a greater awareness of the whole Church and a greater concern for unconverted people and unchurched areas.

Must Town and Country programs depend in some measure upon the Church's support. Help with the minister's salary, capital grants for repairs, supplies from the Woman's auxiliary, even our dependence on the Bishop for choosing workers and deciding about the new roof reminds the Town and Country parishioner that he is not self-sufficient. We are truly members of the Body of Christ and part of the fellowship of all faithful people and we can't forget it.

We have a further advantage. The conventional objections of selfishness to the missionary expansion of the Church are more easily met—they are more accessible. My friend, John the printer (or, Peter the plumber) does not believe in missions. With a bit of patience and imagination, I can hope to meet his arguments and help him discover what the Church's program is really accomplishing. He may even get a glimpse of its importance to God and its relation to himself as a reluctant contributor in our congregation.

I seldom have to face the massive indifference of several hundreds of seldom-seen parishioners who discharge their heavenly insurance by writing a check for one hundred or two hundred dollars and never get the chance to tell me of their prejudices and their narrow concern of the charity which begins at home. Struggling with these unreachables is a heartbreaking, and usually ineffective, sort of shadow-boxing, which the Town and Country parson generally escapes. But escaping, we can so easily join the other blind men in the ditch.

We of Town and Country are beset by a virulent parochialism of our own. To wrestle against it, requires all the resources of God's grace. Since this issue of CROSS ROADS is being written chiefly from the Eighth Province, which contains a majority of the Missionary Districts of the Church, I venture to write against this missionary parochialism (beginning in myself). It is my hope that seeing the enemy, we may deal with him more effectively.

The roots of this crabbed spirit are, of course, selfishness and the narrow concern with one's own affairs, which has ever been the devil's stock in trade. Those roots are nourished in the small congregation by a sense of need and the feeling of being underprivileged. That very relationship of dependence which keeps us conscious of the life of the whole Church, encourages us to think of receiving for our own wants rather than giving to the necessities of others. It is so easy to think of "those wealthy churches," forgetting that they too have needs in plant and personnel, if they are to perform their own ministry effectively——needs which stagger our small imagination.

Another source of strength for parochialism in small places is the very intensity of relationship in small groups. A newcomer can be as effectively left outside in a village of 200 as in a huge apartment house in a city, and

actually his exclusion is more painful because it is more obvious and more personal.

In nearly thirty years of ministry, almost all of it at least connected with town and country work, I have seen just as many ingrown church-members, unconcerned with a newcomer or a new convert, as ever dogged the labors of a city rector. I have even known mission councils to recognize frankly that they needed more church members to help pay the bills (a horrible reason for evangelism) and yet, remain wholly indifferent to the confirmation of a strange adult or to the church affiliation of the new people next door.

The remedy? It is the same in city, town, or country, and is found only in prayer and love. All of us who are at all conscious of the probem must insist that living in the Christian family requires a perpetual stretching of our minds and hearts to love one more person, and then one more. Teaching it, preaching it, and living it is a real part of the Christian family life. We need to pray for the people whom we do know for without loving prayer, our relationship with them will turn to malice and strife. We need to pray for the people beyond us or we will forget that we are related to them at all. As Christians, we pray for those whom we love and we also learn to love those for whom we pray. And, loving them, it is easy to give for their need.

Some of our small congregations know this well. In a Church paper from a distant diocese, I read the other day that their youngest mission was the first to provide simple altar fittings in answer to the request of the chaplain at a forgotten institution. That spirit founded most of the town and country churches in our land. But we who love and live in those congregations need to be always alert lest we lose it. Parochialism can destroy our missions, too.

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MINISTERING IN NAVAJO COUNTRY

By THE REV. DAVIS GIVEN
Missionary District of Arizona

Missionary District of Arizona

Good Shepherd Mission carries on a typical program of a mission in a rural community, hoping to fulfill the aims and program of any rural congregation. What is more or less typical about this Mission is the strength and homogeneity of the culture of the majority population of this part of the country. The Church is here to minister to all in the community who can be reached in ministry of Gospel and Sacraments and service. But the Church at this Mission is of course primarily associated in intention with a ministry to Navajo people. And the culture and social organization and language and

eligion of this people remains very strong, almost a unique condition among he many minority groups in this country. The difficult times have come vhen new adjustments must be made by Navajos as there occurs a more rapid- y enforced mingling of their own ways of life and security with the very ifferent codes and compulsions and culture of the rest of America. The Church has the same mission in all times and places but her life and mes- age seem especially needed at just such a time when a former security seems ess certain and when the eternal truth only seems sure, at least in the yes of those who seek to share in bearing this truth within His Church.

For a long period from its founding in 1894 Good Shepherd Mission as mainly concerned with various institutional services to the needs of eople here who had had as little contact with "western civilization" as any roup in the United States. Changing its role as the government or other roups met the needs which had first been met here in a small way, the Mis- on was for a time a hospital, an eye clinic, a boarding school. For the past wenty some years it has served as a home for many orphaned and otherwise omeless children. And during this last period it has also sought to more pecifically fulfill its mission as the Church ministering pastorally to her eople.

Now these two aspects of ministry are as one, parochial and institutional, s Good Shepherd Mission seeks to carry the Gospel and life in the Church o the families of this community and to the children whose home this is. or the past ten years, the Mission program and the Mission plant and its aff have grown and developed under the guidance of the Rev. David W. lark, vicar and superintendent. On January fifteenth of this year Mr. lark left us and the Rev. Paul L. West arrived to carry the work of our hurch on the part of the Navjo Reservation which lies in Arizona.

Presently we seek to reach the people of the community round about ort Defiance with the parish activities here at Good Shepherd Chapel, with ur services and visiting, the branches of the Woman's Auxiliary, Girls' riendly Society and Brotherhood of St. Andrew, Vacation Church Schools, eligious instruction in the several schools and ministry to patients in Fort efiance's General Hospital and Sanatorium. A similar pastoral program is rried on at St. Anne's Chapel fifteen miles to the northwest at Sawmill, here Deaconess Marian Bown is resident as the Mission's worker; and milarly at St. Mark's Chapel at Coal Mine to the east where Sister Elsie aacs, Church Army, is responsible for a field program. More recently Miss ean Baxter, a U. T. O. field worker here at the Mission center and the ergy of the Mission have commenced more regular visitation further out on e Reservation, at the foot of Black Mountain far to the west and near Sand- s, Arizona south of Fort Defiance. The response and interest of these milies promise an expanding parish life for the Mission and new oppor-

tunities to minister among people who have had little occasion to know Christ or His Church.

We consider our opportunity to minister to and care for the children whose home this is as part of the total life of this rural parish. There are twenty and more pre-school children living with us the year round in the care of dormitory matrons and nursery school teachers on the staff. And each summer thirty to forty older children come home here for their summer holidays from many government and Church boarding schools. An augmented staff seeks to give them a happy and valuable summer at home here. As these young people grow up and start off on their own they keep their contacts at home and we see them occasionally for a visit and hear from them often and try to carry on our responsibility to them.

Summer at the Mission is a busy time with all the children of the home in residence and all the children of the congregation back from schools also and the nine or so Vacation Church Schools to be carried on both near and far, in a building or under sheltering trees. All of this is helped by students from seminaries and Church training schools here under the program and summer training of the National Town and Country Church Institute. These young men and women, with their training center at Parkville, Missouri, come here for their field experience in rural ministry, to our Intercultural Institute. For here they experience the Church's life in a community which is largely non-English speaking, whose prevalent culture is new and as it were foreign to them. We hope that they see somethng of the problems of the Church's work in such a community where differing custom and culture is always evident and must always be taken into account. And we hope that they come to find the people of Navajo country as fine and as responsive as this Mission has known them to be during fifty nine years of ministry.

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As Contained in Major Articles in "Cross Roads," Official Quarterly of the Rural Workers' Fellowship 1949 to 1953

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Compiled by the Rev. W. Shelby Walthall,
President of the Rural Workers' Fellowship

William D. Ellis: The Bounty Lands; World Pulishing Co., N.Y., $3.95

Following the Revolution, veterans were pensioned by the newly formed Congress with warrants for land in the Northwest Territory (Ohio, Illinois, Indiana, etc). Since this was undeveloped frontier, land-sharks moved in quickly on the ex-soldiers and their heirs, attempting to buy up the warrants for a mere fraction of their immediate and potential worth. "The Bounty Lands" is the story of the son of one such veteran who decided not to cash in on his warrant but rather to raise and develop hogs on he land it represented. In the process, he has conflict with the land-sharks, the Indians, weather, squatters and encroaching American democracy. He, also has his troubles with a missionary priest who is a fiery, consecrated soul but whom the author doesn't seem to know whether to make an Anglican parson or a Methodist circuit-rider. All in all, however, this novel has historical authenticity and it does for the early farmers of the mid-west what Guthrie's The Big Sky does for the mountain-men.—W. B. S., Jr.

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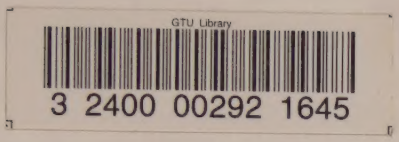

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